

# GURU GOBIND SINGH

Guru Gobind Singh was orphaned at the tender age of 9 years, an outcome of his unusual chivalric courage—*Chhattri ko poot huon-baamin ko nahein* "I am the son of a Kshatriya and not of Brahmin—in suggesting his own Guru father, Guru Tegh Bahadur (1621-1675) to offer his head, as the living Prophet of Mankind and the ninth successor of the Guru Nanak's line of Saviours for the sake of the Hindu Dharma and inescapable call for the protection of its mode of worship, under rude oppression to disown their ancient Vedic Dharam in favour of Islam, the State religion, if the non-Muslims wanted to exist under India's Islamic governance. Guru Tegh Bahadur was beheaded under Aurangzeb's inequitable *firmaan* since the Guru refused to tow the Emperor's line of argument on November 11, 1675 when the steeds of the winter's sun were hieing down into the deep of the western horizon to cover the Imperial Mughal capital into darkness. This tragic scene was enacted in front of the Imperial *kotwaali*—Police headquarters—beneath an umbrageous *hanyan* tree with the royal prohibitive proclamation hanning the removal of the mortal coil and the pious head from the site of *maqtal*—beheading ground. This *kotwaali* has lately been handed over by the national government to the Khalsa Panth as fittest witness to the ghastly event and he an eternal monument to this historic piece of tragedy ineffaceable.

The readers will also be shocked to know that Guru Gobind Singh's grand father, Guru Har Gobind (1595-1644), sixth Master of the Sikh faith—was equally orphaned under

similar trying conditions at the age of 11 years when Aurangzeb's grand father Jehangir put an end to the life of Guru Gobind Singh's great-grand father, Guru Arjan Dev (1563-1606), just within the very first year of his occupying, after clandestine murder of his royal father Akhar, the Mughal throne of Delhi and after working on Guru's divine body four days inhuman torture in the seclusion of the Lahore fort, among other things, for his refusal to abjure his belief in favour of the Prophet of Arabia's religion and threw Guru Arjan's pulped mortal coil from boiling water and pouring of burning sand into the flowing waters of the Ravi devoid of any human compunction on May 30, 1606.

And it is a rare co-incidence that both these divine children were the only sons of their

## A GREAT SPIRITUAL LEADER

By : Giani Brahma Singh, Ajmer

Guru parents and were proved to be the fittest successors in the house of Guru Nanak to hold his spiritual pontificate.

And why it should not happen, as such, when in the words of Rumi :—

*Chun kalam dar dast-e-ghaddaari bawad*

*Be-ghumaan Mansur bar daari-bawad.*

When the traitor wields the pen

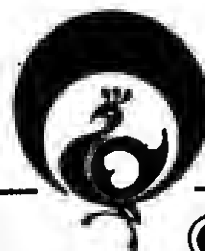
Sure, shall Mansur be on the stake.

And it is remarkable, rather horrent, to note that each one, hardly any exception, Muslim invader and successive ruler

of the holy land of Bharat, down from Mahmud Ghazni and Mohammad Ghori to the advent of the English, over the seas, vied with each other to reach Tamerlane's yardstick in brutalities and genocide of the Hindu Kaafirs—men, women and children—not even sparing their kine and cattle and raze their places of worship to ground to extirpate their ancient cultural heritage. The world-famed historian Toynbee writes, as under, about Tamerlane's reckless atrocities :—

"Tamerlane perpetrated as many horrors in twenty-four years as the last

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five Assaryan king perpetrated in a hundred and twenty. We think of the monster who razed Isfara to the ground in A.D. 1383, huilt 2,000 prisoner into a living mould and then bricked them over a Subzawar in 1383, piled 5,000 heads into minarets at Zirth, and 7,000 at Isfahan, m a s s a c r e d 1,000,000 prisoners at Delhi in 1398 and built twenty towers of skulls in Syria in 1400 and 1401...". And Babar, progenitor of holders of Mughal Empire, claimed his lineal affinity with Tamerlene, the *Shaitan* dropped from Jahe-nam-Infirno.

Guru Gobind Singh was treacherously made to desert his beloved home Anandpur—the abode of Bliss, after presentation of a genuine oath not to molest his army if he would vacate the fort which even after protracted seige the Mughal troops failed to capture with all their unproportionate strength in logistics and manpower. The Quazis and Mullahs acted thus under direct orders of the Emperor. The royal army fell upon the Khalsa troops unaware as soon as they left the fort which resulted into huge loss of man and material, much in the fury of spating Sirsa river in the cold and dark night of December, 1704. Guru's two elder sons fell battling at Chamkaur. His family was separated in utter melee. His old mother and younger two sons were decoyed and betrayed to the Governor of Sirhind who forced them to accept Islam failing which, as usual, death. They were hric- ked up in walls alive. In utter shock of grief at the loss of innocent grandsons, the old lady died on the spot. Guru Sahih had to leave Chamkaur Fort himself alone and wander through the dense woods of Lakhi jungle with enemy in chase of him alive. And yet the readers will witness his unparalleled courage and sense of Nirbhayata from the pages of his historic Missive of Victory—Zafar Namah, in chatse Persian, a proof of his full conviction of "*Waheguru ji ki Fateh*"—Victory to the Lord. The Zafar Namah is an eternal diction from the divine lips and celestial pen of that man equal of him hardly any one walked in human flesh and blood on the face of India and even earth. The Missive was addressed to Aurangzeh in Deccan delineating the gruesome behaviour of his satraps during the period from 1701 to 1705. This is a picture of Guru Gobind Singh's divine Shaureya, Nirbhayata and Nirvairyata.

Guru tells the Emperor how treacherously his large army

fell on forty famished Sikh soldiers in utter disregard of the oath on the Qur'an.

*Gursanaa cheh kaare kunad chehal nar*

*Keh deh-lakh bar aayed bazo be-khabar*

What would forty famished troops do

When unaware a million soldiers pounced upon them

*Kasseye qaul-e-Qur'an kunad aitbaar*

*Hamaan rooz aakhar shawad mard khwaar*

Whosoever faiths on the Qura'n's oath

From that day for his unluck he does suffer.

*Cheh qassameye Qura'n man kunad aitbaar*

*Wagarana tu goeye man een raha cheh kaar*

What faith should I have in Qura'n's oath

Why would I be battling on this path?

Guru tells the Emperor how he was a liar and with no faith in Allah as well as his Prophet Mohammad.

*Na daanam keh een mard poimaon shikan*

*Keh daulat parast-ast eeimaan makan*

I knew not that this man (Aurangzeh) is a promise breaker

He is worshipper of Mammon and thrower of faith

*Na eeimaan prasti na auzaaey deen*

*Na Sahib shanasi na Moham-mad zaqeen*

He is neither a man of faith Nor is he a follower of the tenets of Islam

He has neither true belief in Allah

Nor has he true faith in Mohammad

With mincing no words, the Guru accuses Aurangzeh for his unfitness to embellish the throne of Delhi. And how

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Guru's prophesy came true when Guru's own Khalsa dispossessed Aurangzeb's progeny of the Mughal throne as earlier mentioned.

*Na zebad tura naam-e-Aurangzeb  
Keh Aurangzebaan nayaad fraib*

Thou deserveth not the name of Aurangzeb (embellisher of throne)

To Aurangzebaan hehove not such deceipts

And in Guru's highest sense of charity and Nirvairya, for avoiding human blood spilling, he calls upon the Emperor to come for a hand to hand fight to settle the balance chores.

*Mazan tegh bar khoon-e-kass be-dreg*

*Tura nez khoonast ba charakh tegh*

Strike not your sword for somebody's blood recklessly

Heavens may spill your blood equally one day.

*Ba maidaan beyaa khud ba tegh-o-tabar*

*Makun khaliq-e-khaalaq zer-o-zabar*

Come in the field hearing thy sword and axe  
Why cause death of Creator's innocent men.

And to be true to his word the Guru offered to send the copy of the Qur'an hearing the oath disrespected by him and his men.

*Tura ghar babaayad baqaual-e-qura'n*

*Banazade-shumaa ra rasaanam hamaan*

Wouldst ye need to look at the oath on the Qura'n

I would gladly send the same to you.

And with all this unforgettable gruesome happenings on the life of that great historic personality—an embodiment of Nirbbayata and Nirvairya, the Guru offered to succour, for no reward whatsoever in kind or cash, Mu'azzam—the eldest son of Aurangzeb, when the Prince heseched the Guru, to uphold in the name of Allah and Justice, the right of his progeniture for the throne of Delhi. The Guru sent his best soldiers in the hattlefied against A'zam who was aspiring for the throne in severe fight in the fields of Somargh-Jaju, near Agra on June 8, 1707 where A'zam was killed and Mu'azzam gained the throne as Bahadur Shah.

Muazzam, however, in deep gratitude, after he sat on the throne held a durhar where he presented the Guru a bejewelled *Khillat*—Rohe of Honour or *Dhukdhuki*, worth a princely sum of sixty lacs of rupees, as Prophet of mankind. He equally presented the Guru with the historic sword of Hazrat Ali—Zulfiqaar—

shaped as spinal cord—which came to him from one caliph, descendant of Hazrat Ali.

The virtues of Chivalry, Fearlessness and Rancourlessness Guru Gobind Singh hequeathed to his Kbalsa can be very well gauged from the fact that the armies of the Sikh Maharaja Ranjit Singh, first time in India, comprising Sikhs, Hindus and Muslims, fought shoulder to shoulder, in one compact whole, carrying the Sikh flag and swept the tide of invaders back into the homelands of the Pathans, Bilochees and Afghans and across the Himalayas into Tibet and China. "And let it never be forgotten", says Khushwant Singh, "that those were the achievements of a people who formed less than one per cent of the population of the country—a people who numbered one in one hundred and moulded the destinies of our sub-continent".

And rightly says Dr. Radbakrisnan—"Human spirit when lit by Divine Fire, is mightier than the mightiest weapon".

And this unique Propbet of Humanity refused to own any glory in the likeness of the earlier Man of God, saying

*Jo hamko pamesar uchre  
Te sabh narak-kund mein parhe*

*Mo ko dass tawan ka Jaano*

*Yaa mein bheid na ranch pachaano*

*Mein hon Param Purakh ko daasa*

*Dekhan aayo jagat tamaasa.*

Those who call me Prameshwar

They shall all fall into the pit of hell,

Consider me as a servitor of Him

And have no doubt about it;

I am hut-a-slave of the Lord

And have come to witness the world's play.

(Bachitar Natak)

I close my essay with what India's illustrious historian Dr.

R.C. Muzamdar speaks, as under, in glory of Guru Gohind Singh

whose 317 nativity, the entire Sikh nation, all over the globe, celebrates with genuine pride and love on the 10th January, 1984.

"Nohody in India ever succeeded in removing the distinctions of caste and creed to such an extent. In particular, no one before and after him has established such a complete hody by fusing together Hindus and Musalmans as he did by bringing them within the common fold of the Khalsa. It is a unique example in Indian history and Guru Gohind Singh deserves the highest tribute of praise and appreciation of all Indians for the wonderful example of integration of different peoples of India which he accomplished. He succeeded where even Akbar, the Great, failed."

Yet it is beyond any one's ken, justifiably, to grasp as to how Lala Guru Datt, M.A., a misguided Arya Samaji zealot, turned Muniwar Pandit Guru Datt, M.A., son of a Multani Khatri teacher, dared to call, in a largely attended congregation in Lahore on November 25, 1888, "Guru Gohind Singh not even a hundredth part of Swami Dayanand" who was born 117 years ago (1825-1883) after the demise of Guru Gohind Singh and whose caste, (hruited to be a high caste Brahmin), parentage, and place of birth remained enigmatic till his death. How could he be, so miserably, oblivious of Guru Gohind Singh's unique sacrifices of every thing, near and dear to him, for the sake of the very people who had the cheek to throw mischievously haseless aspersions on him rather than to be grateful of the Guru and his Sikhs who left a fertile soil in the land of five rivers, the home of parturition of Vedas, for Swami Dayanand to wallow in comfortably and covertly sow the seeds of hatred and disintegration between two inseparable brothers, Hindus and Sikhs, which continue hearing bitter fruit even to this day undiminished. (*A'maal Arya*, page 12: Urdu Published-1889 A.D. Lahore).

While extending my humblemost heartfelt greetings and Waheguruji's Fatch for the Guruparva and the New Year, I pray for the light for those of our Panthic leadership who sit on the fence and vacantly blink at the cross-road to imhihe the true spirit of the universal teachings of "Dassam Pita" to serve the nation selflessly and drink deep from the sweet spring of True Nirbhayata and Nirvairya.

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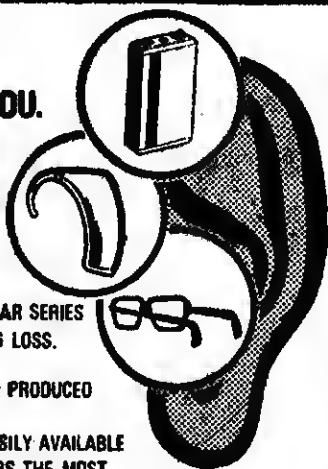
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